

Experience over a considerably wide range of school work convinces us that ways and means of the highest teaching are ample. In the first place, let the atmosphere of the schoolroom in its neatness, cleanliness, and cheerfulness, in its perfect adaptations to the duties of the hour, be a constant expression of ethical tendency; let the teacher, in dress, manner, movement, bearing, and speech, be a living example of self-reliance and goodwill of justice and love of the sweetness and serenity that come from all-sided faith. Let her avoid in look and speech all that borders on pride and a vain display of superiority; let her shun sarcasm and irony, bitter and cutting reproof, scornful and vindictive accusation, similar manifestations of incompetency; and let her be ever ready with encouragement and help for the better self that struggles for recognition and supremacy in the life of every child.

It makes all the difference between success and failure, ethically, whether a teacher does her work with the warmth and enthusiasm of inner conviction on the basis of life principles, or with the spiritless stolidity of a menial who lives by doing chores.

Now, the teacher is tested for fitness almost wholly on the basis of a shallow school scholarship, to which may be added testimonials of good reputation.

In addition to this it would be necessary to institute inquiries into the nature of his life principles. With their attention habitually directed to these things, men and women would not find it difficult to arrive at safe conclusions, as these life principles are written in

clear and indelible character in the bearing, the expression, the walk and talk, all the little things of our daily life. A day, even an hour in school, when the teacher can be observed in actual intercourse with the pupils, will be more efficient in revealing the teacher's fitness, even with reference to scholarship, than the most searching written examination.

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No one can become a good disciplinarian by reading books or hearing lectures. Nevertheless, books, and lectures, have their proper uses. An effort has been made in the preceding pages to define and analyse certain elements which good discipline always contains and to indicate some devices which have been successfully employed by good disciplinarians. The first step in learning the art of government consists in the recognition by the teacher that the disorder which he attributes to the depravity of the children, is in most cases due to his own lack of skill. He must learn to trace wholesale disorder to a defect in himself—a defect of method, or of manner or of character. A large majority of the children in any school will behave well if they are properly handled.

Let the poor disciplinarian begin his improvement by a searching self-examination. The following catechism may serve as a guide in this test:

1. Do I know the difference between order and discipline? What have I done to make my order the effect of my discipline?

2. Have I developed a class